43-5-2

# THE SCHEME OR DIAGRAMME Adjusted for Future use,

in a larger Prodromus ere long to be published; and whereof this is then to be a Part.

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*At present Printed for private Hands,* to beg with, By E. Gibbons

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## A Concatenation of the *Series of the Heads of the Grounds of the Scripture* represented in this second Systeme by Scheme or Diagramme.

AND first of that great and prime *Hyperphysical* (that is) supernaturall and spiritual Ground GOD, demonstrating Himself to us by His first *Outgoings* and after *Condescensions*, necessarily to be thus in Concatenation considered.

1. *God* in Unitie of Essence, One GOD; The *Abysse* Unfathomable.

2. That Essence *subsistentiated*, (i,) specificated in *Subsistencies*, in order to Creation *Emanant*.

A CREATOR,

CREATOR, WORD, SPIRIT.

Three Subſiſtencies
For
Nature, Grace, Glory.

3. Thoſe Subſiſtencies (ſo ſpecificated) in their Actual *Outgoings* exerting (*i.*) putting themſelves forth by their ſingular *Energies*, the Energies of each reſpectively.

4. Thoſe Energies become in the Subject (the Creature) *Operations*: This in the *Creation ſimply conſidered*, the firſt Creation, the Creation of the Firſt and Second Race of Intellectuals.

5. Thoſe Energies for their Operations on the Creature *in the ſecond Creation* (that is, the Reſtauration of the ſecond Race in their Nature laps't) concentred in the *Perſon of a Mediator*: *The prime ſpecificate Subject of that Work*, Our Lord Jeſus Chriſt; *the Beginning of the Creation of God*, The new Creation.

And then the Eſſence in the Subſiſtencies worketh by their Energies concentred in that Perſon of the Mediator, through Him and by Him tranſmitted *unto Individuals in lapſe*, *The ſecond ſpecificate Subject of that ſecond Work*; that, Perſons pertakers of that decayed Nature from the old *Adam*, might by thoſe operations for Reſtauration, through and from Him be made and become New Creatures.

Whence,

1 The *Eſſence* is not the *Subſiſtency*:
2 The *Subſiſtency* is not the *Energie*:
3 The *Energie* is not the *Operation*:
And yet,
1 The *Eſſence* is virtually the *Subſiſtency*;
2 The *Subſiſtency* is virtually the *Energie*;
3 The *Energie* is virtually the *Operation*;
Becauſe,
1 The *Eſſence* is the Abyſſe from whence the *Subſiſtencies* Emane;
2 The *Subſiſtencies* are the Fountains from which the *Energies* flow;
3 The *Energies* are the Cauſes (in the Subject) of all *Operations*.

In

In like manner,

1 The *Operation* is not the *Energie*;
2 The *Energie* is not the *Subſiſtency*;
3 The *Subſiſtency* is not the *Eſſence*:

And yet,

1 The *Operation* is relatively the *Energie*;
2 The *Energie* is relatively the *Subſiſtency*;
3 The *Subſiſtency* is relatively the *Eſſence*.

Becauſe,

1 The *Operations* (in the ſubject) are the *Energies* terminated;
2 The *Energies* are the *Subſiſtencies* limited;
3 The *Subſiſtencies* are the *Eſſence* ſpecificated.

In reſult and ſumme (the work of the Creation ſimply conſidered pretermitted)

The *Operation Prime*, for the new Creation or Reſtauration, is the Influence *of* the Eſſence, *from* the Subſiſtencies, *by* their Energies, concentred *in the Mediator*, from him, by a ſecond operation upon lapſed nature, terminated *in Particulars*.

And thus the *Loweſt* hath (from that which is neareſt to it ſelf) of the *Higheſt* and *Soveraign Being*; what could not otherwiſe, either be derived from It, or, in that ſtate of Lapſe, be received by the Creature.

Becauſe, as *Eſſence*, in its Infinity Eſſential, (*i.*) as Eſſence, did not work *ad extra* (i.) outwardly to the Being of the Creature, but in the *Subſiſtencies*; Nor did the *Subſiſtencies* worke to the conſtitution or making up that Being in the Creature, in the ſtate of Integrity, but by their *Energies*: So, neither could the *Subſiſtencies* condeſcend to nature in the ſtate of Lapſe for Reſtauration; nor the *Creature* in that ſtate, receive their Influence by their *Energies* immediately; had They not by thoſe their reſpective *Working Powers*, ſanctifying (in a Perſon prepared) the *Firſt Fruits* of humane nature; as well *Treaſured* up thoſe their efficacies from Themſelves, as *Fitted* them (treaſured up) for the creatures Receiving them: The Principles, as thus in *Him* prediſpoſedly united, ſo their *Glory* for the creature (as it were) rebated in the Perſon of *a Mediator*.

Secondly,

Secondly, The Concatenation of the *Heads of the Grounds of the Scripture*, as they are *a Narrative of the methods of that GOD* in thoſe his great Deſignes, the *Creating*, and *Reſtoring* of mankinde; and give us the *Phyſicall* and *Morall* Theologicall Grounds conteined in them (*i.*) the Naturall Heads and Reſult of and from them; which we repreſent in the ſeverall Heads and Notes of the *Inward Circle* and *Outward Epicycle*.

And firſt, as an *Inlet* to the whole,

A Look before the Creation of the *viſible* and *Animate World*; and ſo of the Creation of (the *Firſt Race* of Intellectuals) *Spirits*, ſimple Eſſences; of which { Some Adhered and ſtood { Theſe *Confirmed*, and their number to be made up by a *ſecond Race*. / Some kept not their firſt ſtate. { Theſe *Reprobated*, for whom *Tophet*; whence the Devil and evil Angels.

II. The Creation of the *viſible Animate-world*; and of the *Second Race* of Intellectuals, *Man*, in the Protoplaſt, the *Firſt Adam*; A *Spiritual Eſſence Imbodied* (i.) conſiſting of *Inner and Outward Man*, to be made One with the *ſimple Eſſences* (*Spirits* not imbodied) thoſe of the Firſt Race that ſtood: Their *Innate Law*, *Covenant of Nature* by *Impreſſe upon Adheſion* of the Inward Man; And the *Appendixes preparatory* (Sacrament, the *Tree of Life*; Sabbath, the *Reſt*; Symboles of *Grace* and *Glory*) for *conſummation* of the Perſon and Nature both in the *Inner* and *Outward Man*, upon the condition of that Covenant performed.

III. The *Inhibition*, *Probational* of his *Inward Adheſion* (in that Covenant of Nature) by his *Outward Obedience* unto this Negative Law, for the *fixing* of that State of Nature in his Perſon, by the *Annexing* thoſe Appendixes preparatory upon the condition performed (*i.*) *Adhering and Obeying*: And the *Threat* annext, if otherwiſe, being an *Antedated Sentence*.

IV. The *Breach* and Violation of that *Covenant* by *Diſadheſion*, and of the *Probational Inhibition* likewiſe by *Diſobedience*, commonly call'd the *Fall*: whereupon the *Appendixes* (becauſe only preparatory) become *ſuſpended*; The *Threat* before, now an *Actual ſentence*, the *Curſe incurred*; importing, upon Nature forfeited, *Averſion* or turning away the Face of his Creator from him; and the

the Word *withdrawing* his Principle of Grace: Both these as the *Pœna damni* or Privative Evil; And in demerit *eternall Derelict*ion of his Intellectual Nature in that state; and casting it off into the state of *Tophet* (prepared for those of the First Race that kept not their first state) as the *Pœna sensus* or Positive Evil of Punishment; These relatively from the *Covenant* distinctly terminated in that his *Inward* Man; And from the *Inhibition, Support withdrawn*, as the *Privative Evil*; and Mortality seizing on him, as the *Positive*, terminated in the Body or *Outward Man*; and from all these *Glory* in designe from the *Spirit* of necessary consequence come *short of*.

V. *The Interpellation*, a *Rescuing* from the *Execution* of the *Sentence* and *Curse* upon that *Breach*; And the State of Nature (as so rescued from the *Pœna sensus* or Positive Evil) to be considered under the *Pœna damni* or Privative onely: Yea farther (upon the Creator's admitting that Interpellation) *A Reprieve* from the *Sentence*, and so the *Curse* for the present *sublevated* both to the *Inward* and *Outward Man*, by which a possibility for a following Covenant for *Restoring of Both*.

VI. The *Restauration* of Nature in the *Inward* and *Outward Man* (under the forfeiture to Justice suspended upon that Rescue and Reprieve) in Decree by the *Covenant of Grace Primitive in the first Transaction*, as the *New Creation* in the *Second Adam* by this the *New Covenant* (for *Restauration* and *Revelation*) betwixt the Creator *Ordaining*, and the Eternal Word *undertaking* to be Incarnate by his *Eternal Spirit immediately* united to the Intellectuall *Nature*, and by it to be united to the *Body*. Whereby (the principle of *Grace* withdrawn Restored to our *Nature* in that *the second Adam*) He became a fit *Mediator Sponsor* (in the Apostles phrase a *Pledge*) to perform the Condition of the *first Adam* by *Adhesion* Inward, *Obedience* Outward. This not only *Active to Vanquishing*, but *Passive* also (for the *satisfying* the guilt of the first *Adams non-performance*) even to the *suffering* of Death; whence *Raised* & *Glorified* (as *Reward* upon the work done, taking possession *in our nature* of the *Glory* come short of) He was thereby made a fit *Mediator Regenerator* to restore the principle of Grace *to particulars*, and so gave them title to the *Glory* in Him prepared for them. For the efficacious *Revealing* and applying of which Grace to the *Inward* by the *Outward Man*, Outward Means and *Ordinances* are hereunto Codecreed in him, as *Apostle* by Unction

from the Father to *Reveale*, as the work given him to do: And so here, *Nature* sanctified, the *Inner Man* delivered from the *Positive Evil*, the Execution of the Sentence, and *the state of Tophet*, by *translating* of the Guilt and Curse upon the *Satisfaction* undertaken: From the *Privative Evil*, the Creator now lifting up the light of his Countenance in his *Decreed Ordinances* for the restoring of the Principle of *Grace* withdrawn, and *Glory* consecutive thereupon: And though the *Outward Man* still continued under *its incurr'd Curse*, Gen.3.19. *To dust thou shalt return*; yet that also here *sanctified* upon Capitulation, that the Creator (to make it redeemable in us) would by a *second* work prepare it for the Eternal Word to assume, and so to become voluntarily and of himself *Mediator to Redeem*; and in it Annoynted, *Apostle to Reveale*. All from this (*the beginning of time*) by His cooperating Grace in Shadowes and Types in the severall Administrations (and from this Compact) having *efficacie* as Ordinances, though as to the Actuating them in the *fullnesse* of time *Personally* in and from Himself (as in the *Flesh*) they were onely in *Decree*.

VII. *The Actual Restauration of Nature compleat* in the *Covenant of Grace Primitive in the second Transaction*, mutually made good in the Person of the Mediator, by the *Creator's preparing*, and so sanctifying the Humane nature or *Body* as to the Outward Man: And the *Word* by the Intellectual nature, the Inner *Man* (unto which from the *first Transaction* it was united) assuming it prepared into union with his Divine Nature; so restoring the Principle of Grace in his Person to Humane nature compleat, both to the *Inward* and *Outward* Man: On whom thus constituted (His Duty, *Obedience Active and Passive*, performed) the Reward, *Glory*, is actually conferred: All according to that *Restauration in Decree*.

VIII. The *Restauration* of *Particulars* in *the Covenant Derivative*, as the *Revelation* and efficacious Application of the *Covenant Primitive* from Him, by complication of *Ordinances* and *Mysterie*, into which coming as into the *Kingdom of God*, their Persons are by the Ordinances sanctified, and they renewed in Knowledge from Him, *as Apostle by unction* of the Holy Ghost, Jo.14.26. *teaching them all things*: And then (upon the appropriate condition of Faith in its Advances) they receive from Him, *as Mediator, by Influx* of that his Renewing Nature, the Mystery, *the Righteousnesse of the Kingdom*, unto their *Regeneration* in their Inward

Inward Man, upon and according unto that actuall Restauration in the *Person of the Mediator.*

IX. That *Restauration* of Particulars by *Influx*, upon the appropriate Condition of *Adhering* and *Vanquishing* (in the *Covenant Derivative Finish't*) consummate as to the Inward Man in the *Earnest* from the *Spirit sealing*, The *third Subsistency*; and the *Outward* man by that his work on it, (the *Inward*,) *sealed* to the Day of *Redemption.*

X. The *State of Nature* by dissolution *separate* in and after Death, relative both to the *Inward* and *Outward Man*; the *Inward* (because by immediate impresse *Sealed*) immediately in *actuall Blisse*, a *Blisse* proportioned to this *Separate* state: And the *Outward Man* (because once united to the Inward, and by *that Seal* on it, sealed to its *Redemption*) resting in Hope.

XI. The *State of Nature*, both *Inward* and *Outward*; (according to *that Seal and Rest in Hope*) by the *Resurrection reunited* and perfectly restored; *Sealed unto Translation.*

XII. The *State of Nature* thus, as before, perfectly restored in the Persons *fully redeemed.* Now declaredly Acquitted at *the last Judgement*, according unto the different *Administrations* under which they were; whether *Generall* of the Creature, or *speciall* in their severall diversifications (that is) *Patriarchall, Mosaicall, Prophetical, Interlegall, Evangelicall: Prime*, under *Christ* and the *Apostles*; or *Continued*, in their *Successors* unto the End of the World.

XIII. The *Persons*, thus by the Resurrection redeemed, after the Resurrection *sealed unto Translation*, and according unto their Administrations at the Last Judgement acquitted, Now finally *Translated*, as their *consummate Glorification*, and made *One Hierarchy* with those of the first Race that Adhered and stood.

This the Accomplishing of *that first Designe*, the End *of the first Creation* in the state and Covenant of Nature violate and frustrated by the first *Adam's* Dis-adhesion (explicated in his Dis-obedience) *Now*, and *Thus* repaired according to This counsell of the will of God in a *second Designe*, the end of their *second and New Creation* in the state and Covenant of Grace, made good and finisht by the *Second Adam, Christ Jesus*, (*God blessed for ever*) upon his Adhesion, Vanquishing, and Suffering (explicated by his *Obedienc Active* and *Passive*) according unto the Interpellation and Covenant Primitive for the Redemption and Restauration of Mankinde.

Thirdly,

## Thirdly, The *Conſequentiall Heads* of the Grounds of the Scripture, as they are involved in the *Primitive Fundamentals*, and unto which they are relatively conſequentiall; which we have for diſtinction Chequered.

THus the *Trinity Supreame*, *Creator* and *Word*; operating by Creation unto the conſtitution of the creature Intellectuall, as Fountains Prime; and *Spirit*, the Third Subſiſtency, diſtinct from either, which was (in Deſigne) the conſummating Principle to the ſecond Race upon perſeverance: included in and evidenced by that Head, the Creation *of the viſible world*: And yet farther, their *diſtinct Perſonalities* more fully appearing by the Interpellation and Covenant of Grace Primitive in the firſt Tranſaction, we conſequently ſtate it not till in this place, the cloſe of the *firſt Fundamentals*, from which it hath its evidence, as included in them.

The Conſideration of thoſe of the firſt Race that ſtood is *chequered* alſo, though but an Appendix to the *ſixth Head*: And that it is properly unto it an Appendix, is confirmed by the Holy Ghoſt, in that he ſaith, *Heb.* 1.14. *Are they not all miniſtring Spirits, ſent forth for them who ſhall be Heirs of Salvation?* that is, of thoſe who are Claimers by this Covenant, which was properly *A Covenant of Salvation*, the Covenant of Grace Primitive in the firſt Tranſaction, which is the *ſixth Head*.

## The *Conſequentials* involved in the Heads of *Mediatorſhip*.

THe *Trinity of Condeſcenſions* for Redemption, The *Creator*, now compleat and *actually Father* by Generation, in overſhadowing the Virgin and preparing a *Body*: The *Word*, now *Sonne*, by Incarnation of his *Eternall Spirit* (perſonally united to the Intellectuall nature, and by it to that *Body* prepared) the *New Creature*: The *Spirit*, now *Conſummator* of Glory in full, *actuated* in the Perſon of the Mediator, and by Him *merited* for *particulars*, as the Seal of *Grace* and Earneſt of *Glory*. All included in and reſulting from *the Covenant Primitive in the ſecond Tranſaction*, and the *Covenant Derivative Finiſht*.

The

The *Church Regenerate*, the Ultimate End of this whole work of Condeſcentions for *Redemption*, as the New Creation of God: This Conſequentiall upon the Covenant Derivative, and Covenant Derivative Finiſht.

## The *Conſequentials* involved in the Heads of *Apoſtleſhip*.

SCripture comprehended in the Emergent Revelations unto the *Patriarchs*, *Moſes*, the *Prophets*, *Jeſus Chriſt*, and the *Apoſtles*; The ſubject matter of *Thoſe Records*; That *Revelation* by them to us, onely *Divine*; And the *Tradition* of it from them to us, onely *Authenticke*.

The *Trinity of Condeſcenſions for Adminiſtrations* in the Apoſtolate of Jeſus Chriſt: The *Father*, now Anoynting, as *Lord*: The *Sonne* Anoynted, as *Servant*: The *Holy Ghoſt*, the Energie of the Father by *Proceſſion from Him* in fullneſſe on the Sonne, and by and from Him in the ſeverall diſpenſations, the Principle of ſpeciall Adminiſtrations, for *Revelation*; included in the *Covenant Derivative*, as the ſubject matter of his Apoſtleſhip, and implied in the *principle of this Houſe of Adminiſtrations*.

The *Subadminiſtrators*, by whom that Apoſtleſhip of Jeſus Chriſt was executed in all Ages, to whom the *word of Reconciliation* was committed, and with whom it was to remaine and be continued unto *the end of the world*; both as to *the prime Ordinances*, The Power of ſending and Government; and *ſecondary Ordinances*, the Adminiſtration of the Word and Sacrament, by thoſe that are ſo ſent.

The *Church Congregate*, the Ultimate End of this whole work of *Condeſcenſions* for *Adminiſtrations*, and ſo the Laſt in theſe conſequentials; *that He might ſanctifie and cleanſe it with waſhing of water by the Word* (the Initiating Sacrament to this Church) *that He might* (as Apoſtle) *preſent it unto himſelf* (as Mediator) *a Church, not having ſpot or wrinkle or any ſuch thing*; Eph. 5. 26, 27.

## The *Influence* of the *Spirituall* Theologicall Grounds (represented in the inner Lines) their Juncture and Union with the *Naturall* and *Morall* Theologicall Heads, on which they terminate themselves.

HAving thus given *in summe*, the ὅτι, or Narrative of the Things *as they are*, as well *Hyperphysicall*, as *Physicall* and *Morall*, with their relative *Consequentials*, separate and apart: we farther desire, for the farther comprobating of the *Scheme*, to suggest the διότι, or manner how *in Juncture* with *themselves* and *each other*, they so become one *entire Body*, as we have represented them in It.

And first, in all humble confidence presuming upon that Demonstration (which, *by his Outgoings*) the Infinite, Immortall, Incomprehensible *Godhead* hath given *of it self*; we do in conformity thereto suppose, and (by those Lines issuing from the *Essence*, and terminated on the *Subsistencies*) expresse Their Coessentiall *Inbeings*, their Coeternall and Coequall *Emanations* (*i.*) Flowings forth from It.

The termination of those Lines upon the *Figures* 1,2,3. speaketh not their Priority or Posteriority *in order of Nature* (they being so *Coequall* and *Coeternall*) but onely sheweth their *Order of Working*, demonstratively evident from their after-works in their *Subsistentiall Actings* and *energeticall Operations*, according to their distinct respective *specifications*, for Nature, Grace, Glory: Because there must be Nature (*i.*) *Being* from the Creator, before there can be *Impresse upon that Being* (i.) Grace from the Word; And there must be Nature and Grace from both, before *They* can be *anneal'd* or *fix'd* by the Third, *the Spirit*, to make that Grace become Nature (*i.*) Glory Inchoate, *in the Earnest consummate* here, or Glory in full (*i.*) *absolutely consummate* upon Translation.

And secondly, with the same confidence (because upon the *same grounds*, of the Subsistencies in *Their Outgoings* demonstrating themselves) we do determine of their respective *Energies* (i.) their *Working Powers* or *Spirits*, One with themselves, and therefore distinct from *each other*, as *Themselves* are.

And though *One* with themselves and *distinct* from each other;

other; yet *the ſame Energie* (from One and the ſame Subſiſtency *diverſifying* it ſelf for operations towards and upon the Creature) becometh *varied* in Each and all thoſe Operations, according to the capacity of the Subject in its reſpective ſtates of *Conſtitution* and *Reſtauration* in its ſeverall Advances.

Nor is it without reaſon that we call them *Energeticall Operations* (not ſimply *Energies and Operations*) becauſe, as in and from *the Subſiſtencies*, they are properly *Energies*; ſo in and upon *the Creature*, properly *Energeticall Operations*: as we ſhall ſhew you in their union with their Heads, with which they muſt be read, as in the Order and manner of Reading we have directed.

All which *Subſiſtentiall Actings*, and Energeticall Operations, we repreſent by the Lines drawn from the *Subſiſtencies*, terminating on their *ſeverall Heads*; which we are now curſorily to run over.

Of which, the firſt Three, give us the *Conſtitution* of the *firſt Race* of Intellectuals *Conſummate*; that is, every of the *Subſiſtencies* having their *Energeticall Operations* in the Creation of that Race by *Conſtitution fixt*: In conſtitution we ſay, as deriving their Nature (which we in them call ſimply *Eſſence*) from the Creator; their Grace (which in them we call *Specification*) from the Word; their Glory (which we in them call *Conſummation in conſtitution*) from the Spirit: As giving us the *reall ground* laid by the wiſedom of God in their forming, for his indiſpenſible and *Abſolute Reprobation* of them, if they ſhould Apoſtatize; in that *All their Operations* being, as we have ſaid, fixt; *All* muſt be equally incenſed, and ſo there could be no Interpellator to ſtop the Juſtice, much leſſe Mediator to undertake for them: *Heb.* 2.16. *He in no wiſe lald hold on the Angels* (i.) to deliver them, *but took the ſeed of Abraham.*

The next Three ſpeak the *Conſtitution* of the Secohd Race, *not conſummate*: Their Nature, complex'd of Inner and outward *Man* (from the Creator) onely *conſtituted*, (i) *fixt*; Their Grace (from the Word) *in Principle not fix't* (becauſe to its fixing it prerequired a *Condition* on Man's part to be performed) And Their Glory (from the Spirit) which *ſhould have fixed* Grace and *conſummated* Nature, in Deſigne onely; which we have made the Line to ſay, in that it comes not home, becauſe the *Energie* it ſelf could not be attained, but upon *perſeverance*: And this

this gives us the like *reall ground* of the *poßibility of reßoring this Race*, if they ſhould Fall, becauſe their *Conſtitution* was not in their creation *conſummate*.

The Inhibition hath no *Energeticall line* terminating on it, becauſe not convoying any thing to *his nature*, but onely as *of Poſitive Precept*, a Negative Law, laying hold on him, as from the Lord and Soveraigne of *his Perſon*.

Nor hath the Fall any, It being his *Defection from* the God of *Nature*, by his breach of the *Covenant* of Nature, and his *Rebellion againſt* the Soveraigne of *his Perſon*, by his tranſgreſſion of the Law: yet the *Conſequents* thereof, being proportioned to his conſtitution by the *Energies* (to wit, his *Nature forfeited* into the hands of the *Creator*, from whom it derived *its conſtitution*; his *Grace* in Principle, the Energie, from the Word, *withdrawn*; becauſe (the condition unperformed) *not fix't*; And his *Glory in deſigne*, from the Spirit, *come ſhort of*, becauſe He *perſevered not*) *miniſter* unto us the *reall ground*, why the *Juſtice of the Creator onely* remaineth to be *ſatisfied*, and mankinde, *in the Protoplaſt*, delinquent to *him alone*.

But that *the Juſtice of the Creator* might be ſatisfied, order of of nature requireth, that It firſt be *ſuſpended*: And *that Suſpenſion* muſt as neceſſarily precede the *Reſtauration in Decree*; as *ſatisfaction* made good muſt precede the *Actuall Reſtauration*.

And here we are caſt upon diſquiſition, How Mankinde in the *firſt Adam* ſhall for the preſent be reſcued from the *Threat*, now a *ſentence*? And how the *Juſtice* may be *ſuperſeded*, for the making way unto *Redemption* and *Reſtauration* to enſue?

And this we are neceſſitated unto, that we may make up the *Chaſme* or *Hiatus* in the *Primitive* and *firſt Truths*, betwixt the *State of Nature*, under the *Guilt* upon breach of *Covenant*, and *Tranſgreſſion* by the Fall, with the *Sentence* thereupon; And *the Redemption* from that Juſtice of the Creator, and *Reſtauration* of the Race by *another Covenant*, *A Covenant* of Grace.

For though, from the *conſtitution* of this ſecond Race, we have diſcovered and evidenced, that by the wiſedom of God it was provided, that their Lapſe, if it ſhould become *actuall*, ſhould not put them beyond the *poßibility of Reſtoring*, yet muſt that *incurred Sentence*, be revers'd as to the *delinquent*, and that Juſtice ſtopt; which we cannot referre either to the *Soveraigne Love of the Creator*, with ſome; or to *His ſoveraigne Beneplacit*, or

*ſoveraigne*

*Sovereigne Mercy* with others; becauſe (Man being in reall Guilt and under an *actuall ſentence*,) it would croſſe thoſe his other Attributes of *Soveraigne Holineſſe*, *Juſtice and Truth*, already *fixt* in the *Covenant* and *Threat*.

To ſalve therefore that croſſing of Attributes, we have by diſquiſition found, and do give *another expedient*, which we call *The interpellation of the Eternall Word* (ſo the Line ſpeaks it,) God of God (that is) God *the Word* (the ſecond Subſiſtencie) of God *in Eſſence* (not Chriſt, the *Word Incarnate*, which was the Perſon of the Mediator) *Interpoſing himſelf*: And this putting himſelf in the *Gap*, was His *the Word's* work *ſolitarily*; A Reſcue upon his *ſelf worth*.

And this, beſides the ſalving of that Croſſing of the Attributes, gives us in conſequence

Firſt, A Plumbe-Line, by which we ſound and fathome in the after Capitulation, the *depth* of the *wiſedom* of the *Creator*, in *tranſmitting* (not diſanulling) *the Curſe*, in *delivering* (not abſolving) *the delinquent*; and by *that mortality* (introduced upon the Temptation and Fall) deſtroying *the Enemy himſelf*: and diſcover the Bottom upon which the *ſubmiſſion* of God the *Word*, is alſo grounded, for making *ſatisfaction* unto that *Juſtice*, becauſe from *It* he *reſcued* mankinde.

Secondly, It reacheth unto us a *Jacob's*-ſtaff, whereby we may take the true *height* of the *Divine Nature* of Jeſus Chriſt the Mediator, and demonſtratively conclude (from his ſatisfaction made) Him to be the *ſame* Eternall Word *then Incarnate*, which *now Interpellated* and *Capitulated*.

This Head, thus diſcover'd, will be Fruitfull for the evidencing of many *other particulars*, which have their *firſt Root* in it, which we do at preſent pretermit, not willing to anticipate our ſelves in our larger compleat *Prodromus*, nor in our after larger work.

Upon the Covenant Primitive in the firſt Tranſaction, two Lines terminate from the Creator and Word; *Theſe two* Subſiſtencies being the *onely Parties* intereſſed in that Covenant, (whoſe reſpective works, the words on the Lines ſpeak) which doth import, that the Third Subſiſtency, as to *capitulation*, is not concerned; becauſe his work was but *in Deſigne* in the *Conſtitution* of the firſt *Adam*, by *the Covenant of Nature*; and therefore but *conſecutive* (upon the work undertaken) in *Decree*, and not till

 *executed*,

*executed*, to be *actually* the consummating Principle in and to the second *Adam* by this *Covenant of Grace*.

And *this with the Interpellation*, we are bold to affirm, the *Beginning* of the *Gospel*, The *New Creation*, and to be intended by *the Foundation of the World*, and by all the like *Gospel* expressions: This being the Foundation of the World of *Regeneration simply* and *properly* so called, as in Gospel sense: Yea and the *Foundation* of the very *visible* world, by the same Figure that the Holy Ghost using hath sanctified to my hand, when he affirmeth, *Heb.*11.19. that *Abraham* received his sonne *Isaac* from the ~~Resurrection~~ *after a Figure*.

Deads

For if the rescuing of *Isaac* from the sacrificing sword, and the providing a Ramme to be sacrificed in his stead, made that *his Deliverance* to be a *Resurrection*: How much more shall this *Interpellation all Rescue, and Compact* for preparing a Ransome unto Man, the Heir and Lord of the Creation, with the whole Fabrick (provided for him) forfeited by the Fall, be accounted both to him and it, a *New Creation?*

Trinity Supream, as a *Consequentiall* from the *Primitive Fundamentals*, we have stated in the *Systeme* of *Consequentials*.

Note first, that, that Line to *the Interpellation*, and Those two to *the Covenant Primitive*, are not *Energeticall*, but *Personall* Acts: For, as *Personall Consultation* was necessary before they did exert their Energies to *Constitution*; so, man having here destroyed himself, there is a like reason for This their *second Consultation*, before they could exert their Energies *to Restauration*.

Secondly, Nor is that which we draw from those of *the first Race*, which adhered and stood; but only doth denote by the words upon it, *when* they became *Ministring spirits*, as a farther justification of our calling of them *Intellectuals there*, and not *Angels*, till *here*.

Those Three, that fall upon the *Covenant Primitive* in the *second Transaction*, are *purely Energeticall*; the *Two first* qualifying him for *Duty* of *Mediator Sponsor* undertaken, which we therefore reade downwards: The *Third* crowning him with the *Reward* appropriate to the work of *Mediator Regenerator* upon the *Duty performed*, which we therefore reade upward.

Of the other Three, which fall upon the *Covenant Derivative* (the *subject Matter* of his Apostleship) the *Two first* are to qualifie Him for that his *Office* Apostolicall, and are therefore to be read down-

downwards; the *Third* crowning him with *Reward*, upon the ſame ground with the former, to be read likewiſe upward.

The words *Reſtauration executed*, and *Revelation executed*, (which head the points of each) refer you back to the *ſecond Note in the Epicycle*, of their being *coactuated* in their reſpective Principles (by which He was fitted for *each work*) as *That* doth to the *Covenant in the firſt Tranſaction*, when they were *codecreed*.

That *ſingle Line*, which from the Spirit, *the Third Subſiſtency*, falleth on the *Covenant of Grace Derivative Finiſh't*, ſheweth, that the Mediator having *meritoriouſly* attained it in *his Perſon*, for *our Nature*, we in *conformity* performing our reſpective *Conditions*, have in *conſequence* at laſt from that ſubſiſtency, an Impreſſe ſealing us to *Redemption*, proportioned to this ſtate, which that Reverſe Line ſpeaketh, pointing to the Redemption it ſelf in the *Reſurrection*, The Redemption of our *Bodies*, Rom. 8. 23.

The next from the ſecond Subſiſtency, *the Word*, terminated on the *Church Regenerate*, doth give us, by the Scripture on it, the true and *reall ground of Communication of Properties*, to be between the *Eternall Word*, and *the Perſon of the Mediator*.

For though the Body was prepared by the Father, by *the overſhadowing* of the Holy Ghoſt, *his Energie*, Luk. 1. 35. yet it was ſtill as from *That*, but the *Blood of man* (though of the Sonne of God, *Sonne of God* and *ſonne of Man* being coincident) the *ſeed of David according to the fleſh*, Rom. 1. 3. But when aſſumed into *union Hypoſtaticall*, or Plaſtick, with the Word; *His Blood* (viz.) the Mediator's, becometh *ſo* the *Blood of God* (viz. of God the Word) and *this People* purchaſed by *his own Blood*, Acts 20. 28.

The next Three give the varied Operations of the reſpective Energies, as the *Subject* (under and by their *foregoing* operations reſpectively) is *prepared* for *This work*, the Reſurrection; and by theſe their preſent *Operations*, prediſpoſed for *the Next*, their future Glorification.

Thus:

1. *Nature* in the Primitive ſtate, *conſtituted* by the Energie of the Creator; becomes *forfeited*, by the Fall; *reprieved*, by the Interpellation; *ſanctified in Decree*, by the Compact in its firſt Tranſaction; then *actually ſanctified* in the *Perſon of the Mediator*, (as to the Outward man or *Body*) by the *overſhaddowing* of the Holy Ghoſt in the Covenant in its ſecond Tranſaction; and, from that alteration thus wrought in Him, *Beleevers in Particular ſanctified*;

*ctified*; as they come under the Covenant Derivative; then *ſealed to its Redemption* in and by the Covenant Derivative Finiſht; And ſo Nature *Conſummate* in the *Earneſt*.

2. *Grace* in the Primitive ſtate, the Energie of the Word in *Principle*, but *not fixt*; by the Fall, *withdrawn*; the Interpellation maketh *way for its reſtoring* in *Decree*, by the Compact; as That in the Decree maketh way for the *Actuall reſtoring* of it in the *Perſon of the Mediator* (by the Divine nature from the Word aſſuming our nature into Plaſtick union in the ſecond Tranſaction) by and through whom it becometh *actually conveyed*, by *Influx*, unto *particulars*, as they receive *the myſtery*, in the Covenant Derivative; in the ſtrength of which they performing the conditions in conformity required (*i.*) adhering and vanquiſhing, the Covenant Derivative is finiſh't (*i.*) *fixt* in and on them; And ſo Grace *perfected in the Inward man*.

3. *Glory*, the Energie of the Spirit, in the Primitive ſtate in *Deſigne onely*; by the Fall *come ſhort of*; yet, by the Interpellation, in *order to* an Advance; and conſecutively *reſtored in Decree*, by the Compact in its firſt tranſaction, as *actually conſequent* (upon the work done) in the *Mediator's aſſumption* into Glory in the ſecond Tranſaction; And in conſequent *merited* for us, and *applied* unto us in the Covenant Derivative Finiſht, the *Seal* in the Earneſt from the *Spirit*; And ſo Glory *Inchoate*.

*Note firſt*, That the *Fall* (as the fruſtrating of the firſt Deſigne) was the *Decay of all theſe* in the Perſon of the *firſt Adam*; The *Interpellation*, as the *Occaſionall ground*, and the following *Covenant*, as the *Fundamentall* of the *Reſtauration of them*; were Subſiſtentiall Acts betwixt themſelves, and ſo forenſick to *Our Natures*: The *actuall reſtoring them* (in the ſecond Tranſaction) in the *Perſon of the Mediator*, was by Energies and Energeticall Operations, and ſo intrinſick to *our nature*, but terminated in *his Perſon*: The ſubſequent Operations in their ſeverall Advances (as being Energeticall likewiſe) are intrinſick to *our natures in our own perſons*, as we encreaſing with the *encreaſings of God*, are made conformable to the *Image of his Sonne*.

*Note Secondly*, That in all theſe ſeverall *Perſonall Acts* and *Energeticall Operations* (on this ſide the Fall) in their prequalifying Advances; The *Succeeding* are not attainable (ordinarily) untill the Acts and Operations immediately foregoing, have had their Deſigned Works on or in relation to our *nature*

*ture* and *Perſons*; becauſe the foregoing onely do prediſpoſe and render the ſubject (in and on whom They are wrought) *capable* of the *exalted operations* immediately following. ∆

▷ Thus the ſeverall foregoing Operations, gradually heightning and advancing our *Nature* and *Perſons*, untill *Nature* and *Grace* be *conſummate* in the *Earneſt*, we do by that Sealing *reſt in Hope*; then *raiſed*, according to that Hope, in this The *Firſt Reſurrection*; we have from the Creator by his Energie (in a varied Operation) Nature, in the ſtate of Integrity *conſtituted*, now *Reſtored*; *Grace* from the Word in like manner, then in Principle, but *not fixt*; now in Principle, *and fixt*; Glory from the Spirit, then likewiſe in *Deſigne onely*, now *ſecured*: This being the *ſealing* to the Day of *Tranſlation*, intercepted by the Fall. ∆

∆ Thirdly, In concurrence with this latter Note, this we muſt alſo farther ſuggeſt and add; that as the Prequalifying *Operation* is of the Nature of *Diſpoſition* unto the after Advance; ſo by the after *exalted Operation*, the former *Prequalification* becometh to be of the Nature of *Habit*.

And being thus brought to the Point where we firſt ſet forth, and from whence we departed (the proper ſenſe of the Apoſtles word ἀποκατάστασις, which hath hitherto been rendred, the *Reſtitution* of all things, *Acts* 3.21.) with this farther advantage, that we are *ſealed to Tranſlation*, we have in our *actuall Tranſlation* (in conſequence of *that Seale*) Nature, by the Creator, then onely *reſtored*; now by a varied operation, *Exalted*: That Grace from the Word, then onely *in principle and fixt*, now *Glorified*: That Glory, from the Spirit, then onely *ſecured*, now *conſummate*.

Then come in thoſe Notes,

Of which the firſt, (The Subſiſtencies *themſelves* now Comprehenſible, becauſe *Face to Face*, &c.) occaſioneth us upon review of that Attribute of *Incomprehenſibility* (the Boundary of created natures) to give you in ſcale, when and upon what grounds in predication of God (thus diverſly conſidered) in *Eſſence*, *Subſiſtencies*, *Energies* and *Operations*, the *Perſon of the Mediator* with his *Energies* and *Operations*,) it becometh *moveable*, when *fixt* (i.) when He is Incomprehenſible, when and how Comprehenſible unto us, *viz.* GOD in Eſſence, *abſolute ſimply* and in Himſelf, Incomprehenſible; The manner of the *Inbeing* and *Emanation* of the Subſiſtencies ſo alſo.

But then, becauſe the *Eſſence*, by the *Emanation* (as a nearer approach to the creature) manifeſteth it ſelf *ſubſiſtentiated*; And the *Subſiſtencies* render themſelves comprehenſible, mediately by their *Energies*, in their *Operations* immediate; therefore when we ſhall have paſt all the Advances of the varied Operations, and ſo become *made fit by Glorification* for the receiving of their Energies *immediately*: Nature (which *Adam forfeited*) fully *redeemed* and *exalted*; the Principle of Grace (from which He *fell*) by Reſtauration *fixt* and *Glorified*; the Principle of Glory (of which He came *ſhort of*) as of Auction, *ſecured* and *Attained*; and ſo we *Conſummate*: The *Subſiſtencies* themſelves muſt neceſſarily then become *Comprehenſible*.

And from this ground, we have the ſenſe of the Apoſtles words, 1 *Cor.* 13.12. *Face to Face, and Know as Known*: which we have therefore made the cloſe of this Note. And that the Apoſtle's words (having found their proper ground) do naturally ſpeak their ſenſe to be as we have given it, is moſt evident; becauſe *Comprehenſibility* being formally an *Attribute* upon *Communion* betwixt God and the Creature, *Conſequentiall* upon his Being; and not (as the other Attributes from God unto the Creature) *Conſtitutive* of his Being: It muſt therefore neceſſarily follow, that (his Being once reſtored, and God taking us into *Immediate Communion* of the Subſiſtencies, the End of the whole work) He then turn his Face unto us, and we have *Immediate viſion* (i.) Face to Face: The Communication under *Moſes his Adminiſtrations*, being but *his back Parts* of Types to Ours; And Ours, *The Goſpel adminiſtrations*, but mediate in the *Face of Jeſus Chriſt*, 2 Cor 4.6. (*i.*) by *his Energies*, as Mediator and Apoſtle; not Face to Face of the *Subſiſtencies* by their *Energies*.

Though when we come thus Face to Face, and that the Subſiſtencies become thus comprehenſible; *Incomprehenſibility* is even then and afterwards fixt to the *Eſſence*, as that *Abyſſe* unfathomable, that ſtate of *Godhead* Incomprehenſible; according to the ſecond Note; *Eſſence*, as *They in it* (in the Inbeing) *It in them* (Subſiſtentiated and Emaned) *now and for ever incomprehenſible*.

The

## The Conſideration of *Our Lord Jeſus Chriſt*, as repreſented in this Scheme, relative to his diſtinct Offices and Works of *Mediatorſhip* and *Apoſtleſhip*.

FRom theſe Inward Lines, and their *junctures* with themſelves and the reſt of the *Body*, as the *Spirit and Informing part* of the whole; That which next occurres, is the conſideration of our Lord *Jeſus Chriſt*, through whom onely we can bleſſe God, becauſe through *Him* onely God hath been thus good unto us; in whom all theſe Advances being *firſt wrought*, *they* through *Him* are (as we have ſaid) *tranſmitted* unto us.

Him therefore we repreſent,

I. ~~Standing upon~~ that direct *Energeticall Line* from the Word, the *Divine conſtitutive Principle*, by which He aſſumed our Nature; ſo the words on the Line ſpeak, *The Eternall Spirit by which He offered up Himſelf* (i.His Humane Nature) *without ſpot*, Heb.9.14. for by the ſame, by which He *offered* up Himſelf, He muſt *aſſume* it.

II. Plac't betwixt the ſeverall *Energeticall Lines*, relatively qualifying Him for each *Office* and *Work*, and conferring the reſpective appropriate *Rewards* on Him as *Mediator* for Man to God, in the Covenant of Grace Primitive in the *ſecond Tranſaction*; and as *Apoſtle* from God to Man for promulgating the *Covenant Derivative*.

III. Standing alſo upon his *Adminiſtrations* Patriarchall, Moſaicall, Propheticall (in which *Revelation* in *Shadow*, *Redemption* in *Type*) Interlegall as in *John Baptiſt's* Miniſtry, *preparing* his way before his Face: And Evangelicall, in which *Revelation*, before in *ſhadow*, is now in *Subſtance*; *Redemption*, before in *Type*, is now in *Truth*.

## The Conſideration of the *Croſſe Lines*, or Lines of *Commenſuration*.

THe Croſſe Lines (of which in the third Note in the order and manner of Reading) are *Commenſurations* of the ſeverall ſtates under thoſe Heads, where they terminate: we have only this to advert, that, as the words at either end of them,

them, ſeparately conſidered, are the *Gages* of that ſtate; ſo relatively conſidered, they are the *Graines of difference* which ballance them.

Thus firſt, though onely *Confirmation*, was the ſtate of the firſt Race, which adhered and ſtood, yet Confirmation of the ſecond Race could not have ballanc't them without *Tranſlation*.

Secondly, The Gage of the ſtate of Nature in Integrity, being (as on the Commenſuration Line) *Ingenerate* and unto Glory but *determinable*, preſuppoſing, the firſt Deſigne of God, and That fruſtrated by the Lapſe; nevertheleſſe then (though ſuppoſing the Interpellation and Covenant for reſtoring of it) cannot That State of Nature be commenſurate, but by the ſtate of Nature in and after the Reſurrection; and yet This ſtate hath its graines of difference, *Regenerate* for *Ingenerate*, for *Determinable Determinate*.

Thirdly, The State of Nature in the *Fall* (becauſe Death in the *Root*) commenſurate with the ſtate of Nature *in Death*; with which it cannot be ballanc't, untill what Here was in Root by the Fall, hath paſſed over all There by Death; the *Merit here*, the *wages there*.

Fourthly and laſtly, That the Gentiles (under the *Generall Ordinances*, and their Inſtructing Pædagogie of the *creature-Adminiſtrations*, with the work of the Law written in their hearts) if working Righteouſneſſe (according to the purport of the words on the Commenſurating Line) are (as to the Common Intereſt of Eternall ſalvation) in equall ballance with the Jew and Chriſtian, ſaving that theſe latter had their *Prerogatives* (as the Graines of difference) the *ſpeciall Adminiſtrations*; The One, the *Adoption*, the *Glory*, the *Covenants*; Rom. 9. 4, 5. The Other, 3?. the *Kingdom of God* and the *Righteouſneſſe thereof*, Matth. 6. as *ſpeciall aſsiſtances*, and more *conducible meanes* (though varied unto *Each* reſpectively) unto that one Common End of All, *Salvation*.

The

# The Import of thoſe Words, THE INTELLECTUAL WORLD.

LAſtly, that you ſee in Capitals *theſe Words*, THE INTELLECTUAL WORLD, taking place between GOD in Eſſence, the Subſiſtencies and their Energies in their firſt Operations (for conſtitution of the Firſt and Second Race) as ſituate above them; And ſeparating Thoſe Above (*as the Firſt part of the Scale*) from the Subſiſtentiall Actings, and the ſame Energies and their Operations varied, *for* the Conſtitution of Jeſus Chriſt Mediator and Apoſtle, upon and after conſultation to reſtore (*the ſecond Part of the Scale*) together with thoſe Divine Principles in Jeſus Chriſt conſtituted, and *for* execution of that ſecond Conſultation to usward *by Him* exerted; in whoſe Perſon, as the Reſtauration was firſt wrought, ſo *by Him* was it to be perfected *in us* (*the third Part of the Scale*) Both theſe latter gradually in ſituation, as in order of nature, beneath Them.

We do aſſign unto Our Spirit, *The Intellectuall Nature*, its peculiar *Object* (purely ſpirituall, abſtract from matter, and without the mediation of ſenſe) *the Knowledge and Acknowledgement of God*, as repreſented in this Scheme: For want of which, we do but groape after God, not knowingly contemplate or adore Him. For how can we *aſcend* unto Him, but by the ſame ſcale He *deſcendeth* unto us? And hence it followeth, that That great Work and laſt End, *Our Regeneration*, is leſſe evidently quickning, and the Means thereto, *the Ordinances*, are leſſe efficacious.

And we muſt farther ſay congruous with this Analogy, that the not underſtanding the firſt Part of the Scale, *GOD in Eſſence, Subſiſtencies, Energies, Operations* to the conſtitution of the creature, hath been the Prime cauſe of the not underſtanding of the Second, *viz. The Subſiſtentiall Actings in the Interpellation and Covenant of the firſt Tranſaction, the Energies and Operations in the Lines terminating on the Covenant in the ſecond tranſaction, as to his Mediatorſhip, and the Covenant Derivative as to his Apoſtolate*: Theſe being but their *Operations upon Condeſcenſion*, which cannot have their Light but from a conſideration had of theſe their *firſt Actings*. And the confuſed or Indiſtinct underſtanding of this Second, hath been a like cauſe of not underſtanding the

Third, *the Operations from the Mediator and Apoſtolate*, by his reſpective Energeticall Operations to usward and on us, *the ſubject matter exhibited in the Covenant Derivative*, and *Covenant Derivative Finiſht*; This being but the *Deriving* unto us, what was *Treaſured* up in Him.

And in as much as *This Scale of the Intellectuall* in its Juncture with the reſt, is indeed the *Spirit quickning the whole*, we may affirm, that all Our Errors, as well in *Judgement and Faith*, as in *Practiſe and Manners*, in the other *naturall Theologicall* Heads and *morall Theologicall* Grounds (in the Circle and Epicycle modelled) have ariſen principally from the not aright diſcerning of theſe.

And it would be no hard matter to evidence in particulars, where and how from ſome *Miſpriſion* or other (here in Root) *of the Intellectuall*; each and every of our miſguided Actings *in Morals*, *Oeconomicks*, *Politicks*, as well of *ſacred* as *civill* cogniſance, have burgeoned and put forth.

## The Review of the whole.

AND now let the whole be viewed, From the Abyſſe of *Eſſence* to the *Operations*, and the *Perſon of Jeſus Chriſt*, with his Energies and Operations *on us*: From the Look *before the Creation*, to the ſtate of *Glorification*: From the *Judgement* of the *firſt Race*, to the *Judgement* of the *ſecond Race*; From the ſtate of nature in its *Primitive conſtitution*, to the ſtate of nature in the *firſt Reſurrection*: From the ſtate of nature in *the Fall* of the *firſt Man*, to the ſtate of nature in *Death*, the condition of *all men*: From the Covenant of Reſtauration *in Decree*, to the ſame Covenant *derived unto us*, and *Finiſht in us*: From the *Trinity Supream*, to the *Trinity of Condeſcenſions*: From the *Gentile* in the *Generall Ordinances*, to the *Jew and Chriſtian* in all the *ſpeciall Adminiſtrations*. What ſhould I mention *particulars*? Look on the *Generals*, as the Circle in the Epicycle; and let the whole be conſidered in its Symmetry and proportion, as it hath *wrought it ſelf* in the Scheme, A Syſteme of Truths *purely naturall*, and according to the *order of nature*; without any *Artifice* at all in the framing; we having only *followed* (not *forced*) Them, whileſt they in their *naturall Method* (as things) formed and *brought themſelves* into Diagramme Mathematicall; that the *Inward ſubject matters* might more efficaciouſly (by demonſtrating the Scriptures

ptures Desigue) inform the Reason, when (fixt according to the order of nature in the *outward Form and Figure*) they shall be transmitted unto it by the convinced Sence; that so, *Sence, Reason*, and *Revelation*, may all conspire to the stating of each and every particular Truth.

Thus see and consider,

*Essence* in the *Subsistencies* Emanant by their *Energies* constituting a *First Race*; and upon the Apostacy of some of that Race creating *a Second* in a Condition *Inconsummate*; Upon *their Lapse*, (the Lapse of the second Race, in the Protoplast) the *first and second Subsistencies* (because They onely had their Principles actually in the constitution of the first *Adam*) in and by their *Subsistentiall Actings*, laying their Designe for the *Restauration* of this second Race: This *Decreed, Executed* in the second *Adam, revealed* by Him, and *accomplished* in the *earnest*, then in the *Full* in the creature: This creature, *thus restored* by the Regeneration, and *consummately Glorified* (All by the varied *Operations* of the *Subsistencies* by their *Energies*) shew in Figure, the *Designes*, the *Degrees* and *Steps* of this creatures Constitution, Restoration, Advance, and Exaltation.

Next see and consider,

Tophet in its situation, A Work not *decreed*, but *emergent* upon *Their* Apostacy, and *extraneous* to the Designe of God in the Creation of that first Race; as The *Sentence* from him, was *aliene*. They *first* become Devils and Evil Angels in consequent of their *Fall*; Reserved in chains of darkness in consequent of their *Sentence*, unto the Judgement of the great Day for the full of their *punishment*, And then become *Tempters* in that state to the *first man*, and ever afterwards in *Enmity* with *the seed*: Thus in that *Head* and *Labels*.

And the Last Judgement in proportioned situation opposite, because an *Abdication* of that *first Race*, and at once a *Sentence and Abdication* of those of the *second Race*, workers of Iniquity, then *finally Reprobated*, imported by the Labell, *Go ye Cursed into Everlasting Fire prepared for the Devil and his Angels*.

Concerning which Last Judgement, I shall at present onely suggest this one thing; that It hath and must keep the *seaventh place* in the close of the Heads of the *Ordinances*, as the First Resurrection is the *seaventh* to those of the *Mediatorship*; because It dependeth on *those Ordinances* which the whole Body of the Head

Head importeth; Giving us farther alſo in the cloſe, a Diſtinction of the *Kingdom of Apoſtolate*, which he is to *reſigne* after this, and to lead us into that merited *Kingdom of the Father*, prepared for us before the Foundation of the World *ſimply conſidered*, expreſt by that part of the Labell, *Come ye bleſſed of my Father*, &c. *Matth.* 25.34. when thoſe who claime It by Covenant, acquitted at the *Laſt Judgement*, are gathered into One with thoſe of the firſt Race confirmed.

Then ſee and conſider,

The Head of the Fall, upon the ſame ground not decreed of God, and ſo the Root of Death not made by God, *He made not Death*, ſaith the Wiſe man, *Wiſd.* 1.13. but man; *Adam giving himſelf* by ſinne into the power of Satan; *Death came in by Sinne*, *Rom.* 5.12. And hence we ſee how Satan came to have the *Power of Death*, Heb. 1.14. (to wit) by *Adam's admitting* of the temptation, which was *Death in the Root*: It was indeed a *Breach*, by which man was going forth to the ſtate of thoſe in the Labell reſerved in Chaines, but by the Interpellation *made up*, that all might be ſaved by the Covenant, as to the *Inward man*, if they perform the Condition, though committed to Satan (by the Sentence, *to Death thou ſhalt return*,) for the deſtruction of the *Fleſh*, the *Outward man*.

And the Head of the ſtate of *Nature in Death*, the Execution of that Sentence (in oppoſite ſituation and like *proportioned Figure*) is a Going out of the *Land of the Living*; but made up alſo by the *firſt Reſurrection*; as That of the Fall by the *Interpellation*.

And the ſtate of *Nature in the Fall*, with this ſtate of Nature in Death (being the terminating punctes of the *Epicycle*) ſpeaketh, that the matter contained in that Epicycle, *viz. The Ordinances principled by the unction*, (relating unto the *Reparation of that Darkneſſe* contracted in the Fall) are (though in their ſeverall diverſifications) to *continue untill now the State of Nature in Death*, as the *Day* of Grace vouchſafed by God to mortals in and by the Ordinances, the lifting up the *Light of his countenance* upon us.

In like manner, as the Interpellation and Covenant in the Circle, did primarily relate unto that Death into which we were ſunk, but to be delivered from (in the firſt Reſurrection) by Him that by the Union of Natures brought Immortality to light (which he publiſhed in the Goſpel) and in whom, whilſt

*Our*

*Our Life is hid*, and we by the *Spirit ſealed*, *our fleſh* may in this, even the ſtate of Death, *reſt in Hope*.

## *The Notes under the Diagram.*

THe two Notes, the One concerning *Decrees Eternall* (*as they ſpeake*) *of Election and Reprobation*, the Other of *Attributes*, are next to be conſidered; which becauſe we foreſee may raiſe ſome prejudice, being here as Notes in barre, and in the foot of our Diagramme; which in other Syſtemes and Bodies of Divinity have been preſuppoſed for Truths, and laid as *Præcognita* and *Primo-creata* to be foreknown and firſt aſſented unto.

We are for the juſtifying of our method in theſe and other particulars coincident with them (*viz. God in Unity, Trinity, by Generation and Proceßion, Decrees, Attributes* and *Scripture*) by all others laid together as *Prolegomena* and certain *Premiſſa* (as we have ſaid) to be firſt believed, neceſſitated to deſire the Ingenuous and unprejudiced Reader to conſider, that this having been a work purely of diſquiſition, we could not without violence to the nature of *Primitive Truths* (which we hold ſacred) or diſtorting their *Order* (which were piacular) repreſent them otherwiſe or in other order, than they gave themſelves.

Wherefore we firſt conſider God in Unity, not as a *Poſtulatum* to be premiſed, but as the *firſt Truth*: Trinity hath its place as a Conſequentiall inferred as to us from their works *ad extra*, The Creation and Reſtauration; *Generation* referred to the Perſon of the Mediator; *Proceßion* to the Apoſtolicall Principle and Work.

And for *Decrees of Election and Reprobation* (our firſt Note) in their notion (of Eternall) waved; we give in ſupplement, the *Compact* betwixt the Creator and Word, and the *Decree* thereupon in the Covenant of Grace Primitive in the firſt Tranſaction; And becauſe *there* limited to *his Perſon*, when He ſhould be *Incarnate*, and become a Mediator, and to *our nature*, but as He *aſſumed it*, we referre the more *explicit* conſideration of this Decree of Election and Reprobation as it may concern, and lay hold on us in *particulars*, unto the Covenant (*with us*) of Grace Derivative, and Covenant of Grace Derivative Finiſht, on which They muſt neceſſarily depend.

For the *Attributes* (the second Note) that they ſhould be treated of onely, where they emerge, is ſo congruous both with the *Word* and *Thing*, that we ſuppoſe the ſpeaking it onely, is ſufficient to evince it.

That Yea, our Diagramme therefore repreſenteth in view onely and *overtly*, the *Attributes Eſſentiall*, as the onely and all that are appropriate to the *Eſſence*, viz. *Infinite* (the genus to Eternity, Immenſity, with ſuch like,) *Immortall* (i. *ſelf-living*; and (with reference to the *Creature*) All Incomprehenſible.

Then the *Attributes Subſiſtentiall* from their *Inbeing*, Coeſſentiall; and from their *Emanation* (as Subſiſtencies Emanant and Emaned) Coequall and Coeternall: ~~which~~ imply~~th~~, that all the other Attributes (*viz. Goodneſſe, Omnipotency, Omnipreſency, Wiſedom, Juſtice*, which we (according to the nature of the thing) call *Operating Attributes*, that is, in their *Perſonall* or *Energeticall* Actings *exerted*, either in the *Creation* or *Adminiſtration* of the creature, muſt be deliteſcent and *covert* unto us, untill they diſcloſe themſelves in the reſpective Heads, where they are *exerted*.

Nor could we be ſatisfied in our ſelves with the impoſing of *Scripture* with the reſt of their *Prolegomena*; ſeeing we could not ſtate it demonſtratively, untill we had *ſummed* up the *Emergent Revelations*, of which it is a *Sacred Record*; thoſe *Revelations* from God making good by parts theſe *Principles*; and that *Body of Scripture* from Men, divinely inſpired and aſſiſted, making good unto us thoſe *Revelations*.

But it will be ſufficient at preſent to ſay, that theſe thus diſtributed (according unto that order which they have in nature) is a ſufficient warrant for our thus diſpoſing of them in *Diagramme*; which we ſhall more fully aſſert, when (by the Continuance of that grace that is given us of God) we ſhall, on theſe Foundations, raiſe the ſuperſtructure, and finiſh the Building in our larger work.

The Uſe of all is,

Firſt, As the generall of the Deſigne, by this *Series of things* (which are the firſt Truths) to give in Diagramme, an Entire Summe or Body of *Divinity Reall*, that is, a Series of all *Primitive Truths Theologicall*, neither *Defective*, nor *Redundant*, evidenced by their *Concatenations*.

And then this Diagramme by its exact *Concatenations* juſtifying it ſelf, as before;

We

We do secondly propose it (as the *Fundamentals* in *Model*) to be the ground of demonstration unto all *Dogmaticall* and *Practicall Truths* (according to the Title) of which we shall shew you a clearer use in our Essay Mathematicall, which is to be part of the Prodromus.

Nor can it be just cause of offence, either as restreining the liberty of some, or as giving check to the magisteriall determinations of others; seeing it is of *universall consent*, that All *deduced Theoremes* and consequentiall inferences cannot otherwise be evidenced for truths in what science soever, but by their proportion with their respective *Fundamentals*.

When we say *Fundamentals* in the Plurall, we comprehend the first Angular or corner-stone, Truth, *the knowledge of God, and acknowledgement of Him*, as He hath manifested himself, and of all the rest in a connected dependance with and on it; Each and every one constituted in it self, and having its respective *Contignation* with the precedent and consequent from the *Look before the Creation*, unto the *State of Glorification*, neither in a Heape of Confusion, a discretive Independencie of each other, or the Angular, nor in a dislocation of Disorder.

And then we say and affirm, That these, thus considered and disposed, are so the genuine and naturall Fundamentals unto all *Dogmaticall* and *Practicall Truths* in matters Sacred and Divine, that what can be demonstrated by these (and that onely) ought to be believed and practised; that is, our *Grounds* sound, our *Deductions* certain, we may then, and *then* onely securely rest in them.

Nor let it seem strange, if we also say, that all our *Confessions of Faith* (as by the Analogie) must necessarily be *formed* according to It: and all Our *Liturgies of Worship* must in congruity be *conformed* unto It: of which we shall (with submission) give you our *Practicall Essay*, ere we close our larger work.

The

## *The Explanation of the Termes.*

HAving now given by the *order* and *manner* of Reading (thus enlightned) the *Concatenation* of the Heads or *Primitive* Truths *Supernaturall* and *Naturall*; and the grounds *immediate* in their *Contignations*, which give in Syſteme their *Junćture* with each other; juſtified the *Figure* of the Diagramme; and ſhewed the *uſe* of the *whole*; we have brought the matters and things themſelves ſo near to the ſenſes both Inward and Outward in all their ſeverall aſpects, that the words in which we repreſent them, will have the leſſe difficulty.

And foraſmuch as the method is wholly new, we preſume that the Intelligent Reader will not be offended at the liberty we have taken in Wording ſuch Principles, as have diſcovered themſelves (not heretofore taken notice of) in ſuch termes (though new alſo) as may moſt properly expreſſe them; nor be too ſevere towards us for varying the words, when we have been conſtreined thereto, that we might bring them to the due proportion of Analogie, to rectifie the things themſelves, from what they have been current in theſe latter Ages.

Yet for thoſe, whoſe weaker apprehenſions may require an Interpreter (becauſe in this alſo we deſire to deſcend to the capacity of the meaneſt) we have thought it our duty to give an explication of them, as familiar, as the matters will poſſibly bear.

By GOD in *Eſſence*, we intend that ſtate (The *Abyſſe* unfathomable) the Infinite, Incomprehenſible Godhead; wherein before his Outgoings manifeſted, we can onely ſay, that GOD Is, or that there is a GOD, One GOD.

*Subſiſtencies*, The Outgoings of that Eſſence, by their Emanation diſcovering themſelves Three, This the true interpretation of the Greek word *Hypoſtaſis*, which the Latines endeavour to expreſſe by Perſons, and which we alſo uſe (*though ſeldom*) as being more familiar and better known to ſignifie the ſame thing.

*Inbeing*, The ſtate of the Subſiſtencies in the Eſſence.

*Emanation*, The Outflowings from it.

*Incomprehenſible*, Is of which we can frame no Idæa in our mindes.

*Ineffable*, In conſequence muſt be unwordable, for which there can be no expreſſion.

*Emergeth*,

*Emergeth*, (i.) Putteth up the head, appeareth or sheweth it self.

*Energies*, Are their Efficacies, or Working-Powers, called in Scripture, spirit.

*Energeticall Operations*, are the Effects of those Energies in the subject.

By the *First Race* of Intellectuals, we intend *Spirits Imbodied* (i. simple Created Essences) which we from their Office and Ministrie *not till afterward* call Angels.

By the *Second Race* of Intellectuals, we intend Mankinde (*i*) *Spirits Imbodied*.

By *Animate world*, we intend a created Dead matter, quickned by a Forme from without it self, which in this was the Energie of the Creator, *the Spirit of God moving upon the waters*, Gen. 1. 2.

*Innate Law of Impulse*: By *Innate* we intend, that which was in their *constitution* or making up; And because in that their constitution, the Superior, the Intellectual nature, did qualifie the Inferior, the Animal, with Rationality a Forme besides its own; I do therefore call that from the Superior to it *a Law of Impulse*, and the same in the Inferior, *a Law of Instinct*.

The *Covenant of Nature properly so called* (i.) *of Impresse upon Adhesion*, whereby is intended, that whilst he should *adhere* and keep himself close unto God, the Subsistencies would then continue their Impresse upon him, and Concurse with him.

*Appendixes Preparatory*, *Sacrament*, *Sabbath* (i.) these were prepared, *and but prepared*; untill he Adhering and Vanquishing, not to be actually *Appended* or exhibited.

*Inhibition* (i.) by that *Negative Precept*, enjoyned not to eat. *Probationall* (i.) by which God his Lord would know and make Proof whether he would *Adhere* and *Obey*.

*Threat*, *an Antedated Sentence* (i.) that which was in *Threat*, was as certainly, upon his *Disobedience*, to be his *Sentence*; as it was now a *Threat*.

*Interpellation*, Is expounded by the words following, *Putting himself in the Gappe*, in English it is neareſt to a *Rescue*, but here Legitimate from a Ground; because the *Interpellator* the Word, was in a degree concerned in the constitution of the *Delinquent*, and Himself *coequall* with the *Incensed*, the Creator.

*Superseding* (i.) Dispensing with the present Execution of his

own *Justice*; A Law terme in use amongst us.

So also is *Reprieve*, known unto most in criminal causes.

The *Covenant of Grace Primitive in the First Transaction* (i.) the *Mutuall Agreement* and Capitulation transacted betwixt the Creator Ordaining, and Word undertaking, in reference to Redemption and Restauration.

The *Trinity Supream*, is a consideration of the Subsistencies, as They emaned and acted before their Condescentions, either in order unto or for the actuall Restauration.

The *Covenant of Grace Primitive in the Second Transaction*, their *mutuall Performance* (of what was *mutually undertaken in the First Transaction*) in the Person of Jesus.

Plastick — The *Covenant of Grace Derivative*; the Publication of that Grace wrought for us in *his Person*, and the offer of termes of Reconciliation thereupon,

*Influx* (i.) A Spirituall Inflowing into *us* by operation from Him the Mediator, opposed unto That which was by union of Natures, as Energie radically in *Himself*.

*Trinity of Condescentions for Administrations and Redemption*, are the respective Energies of the Trinity Supream, in their condescentions exerted or putforth for the accomplishing of the second Designe, both as to *Redemption* and to *Revelation*.

## *The Explication of the Greek Words.*

ΠΕΡΙΠΟΙΗΣΙΣ, (i.) A *Making* by Gyre, Compasse, or circumference; first in *Christ* the *new Creature*; and then *Particulars in the state of Lapse* from Him as Mediator by union of Natures, the Principle of this House. for Redemption.

ΠΕΡΙΟΥΣΙΟΣ, A *People peculiar*, (i.) those whom God hath dignified with speciall Administrations; and so a People appropriated by *sanctification* of the Holy Ghost, the Principle of this House. for Revelation.

ΑΠΟΚΑΤΑΣΤΑΣΙΣ, An Astronomicall terme, *The Bringing* of Nature about (by Grace) to the same Point, whence it first set forth, and from whence it declined, and fell.

ΑΝΑΚΕΦΑΛΑΙΩΣΙΣ, The Gathering together again under One Head, *the Word*; Now (by Incarnation) *Mediator* of this second Work, for compassing of the *first Designe*.

*FINIS.*

## *My Desires to the Reader are,*

FIrst, That those who desire the understanding of this Designe, would as the *Alphabet* or first *Elements*, get by Heart the Capitall Heads; as, *THE LOOK Before the Creation*, *THE CREATION*, *THE INHIBITION*, &c. punctually according to the Direction in the order and manner of Reading.

Secondly, That, That being done, they would in like manner inform themselves of the *Subject Matter* under every Head, and take notice of their *concatenate dependencies*.

Thirdly, That These things being done, they would then (and not before) having the Scheme before them and in their eye, peruse these Sheets as the Key unto It. Whereto if they bring their Heads as intent, and their Hearts as sincere, as I have been (I take God to witnesse) in composing the whole; I shall not doubt of that *Union* (so much talkt of) in *Truth* and *Peace*; which, as it is the Prayer, so it is the endeavour of him that is

An obedient Sonne of the Church *truly Christian*,
Protesting against all Popish Errors, or whatsoever is contrary to sound Doctrine:

*Nicholas Gibbon.*

BRITISH MUSEUM 100078

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*Errata.*

Pag. 14. line 10. for *Resurrection*, read *Dead*. pag. 24. line 24. for *Figure a*, read *Figure* with a Parenthesis. pag. 25. line 14. reade *Scripture* as in a Parenthesis; pag. 26. line 5. for Yet read That. Which is desired the Reader would correct with his Pen before he peruse them.